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THE
JEWISH EXPOSITOR,

AND

FRIEND OF ISRAEL:

CONTAINING

MONTHLY COMMUNICATIONS RESPECTING THE JEWS,

AND THE

Proceedings of the London Society.

: אקים את-סכת דויד הנפלת Amos ix. 11.

Οὐκ ἀπώσατο ὁ Θεὸς τὸν λαὸν αὐτοῦ. Πᾶς Ἰσραὴλ σωθήσεται.

Rom. xi. 2. 26.

VOL. VI.—1821.

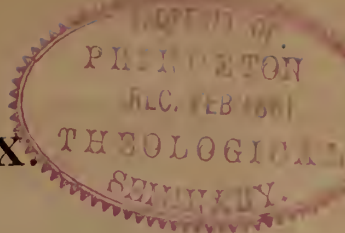
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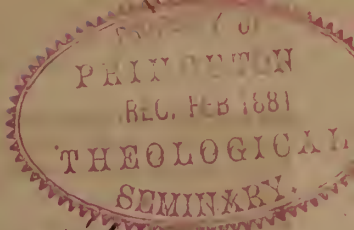
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THE

Jewish Expositor,

AND

FRIEND OF ISRAEL.

JANUARY, 1821.

OBSERVATIONS ON THE DISPERSION OF THE JEWS.

And the Lord shall scatter thee among all people, from the one end of the earth even unto the other; and there thou shalt serve other gods, which neither thou nor thy fathers have known, even wood and stone. Deuteronomy xxviii. 64.

It must be apparent to every attentive observer, that the Jews are scattered abroad through many nations, and widely dispersed over a great part of the world, where they continue a separate people, adhering to their own laws, and living according to their ancient customs. That they should be expelled from Canaan, and condemned to wander in strange countries, as a punishment for their sin, is expressly foretold by a succession of their own prophets, and particularly enlarged upon by Moses, a little before his death.

And when we see the pro-
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phesies which were delivered in ancient time, so very remarkably fulfilled in our days, we have the clearest evidence that they were dictated by the Spirit of God, and written by men under the influence of divine inspiration: seeing that nothing short of this, could enable them to foresee and declare what would happen in the world after the lapse of so many ages. But it is expressly affirmed in the text, that the Israelites, in their dispersions, shall serve gods of wood and stone. Now it is evident that the Jews of the present day cannot be charged with this gross violation of the law, neither have they been addicted to this species of idolatry since the Babylonish captivity. It may therefore be asked, How can it be said that this prophecy is properly fulfilled? The answer is, The dispersion of the Israelites is far more extensive than it is generally supposed to be. Many of that nation are re-

moved into the most distant regions of the earth, where, being destitute of the Scripture, and having no intercourse with their brethren, they do now fall down to graven images, and worship the workmanship of men's hands. That this statement is perfectly correct, is sufficiently proved by the observations of those who have carefully remarked the manners and religious rites of different people in the most remote parts of the globe. Manasseh Ben Israel, in his book, entitled, *Israel's Hope*, says, that in the new world are found some remains of the ten tribes; and others have thought themselves warranted to draw the same conclusion. The following account may not be improper in this place.

Several years ago, I was employed as a missionary in the West Indies; and during my stay there, was a witness to a very solemn scene. A negro lately brought from Africa, being at the point of death, was praying his last prayer, which he performed by crying with all his strength *Barram, Barram*, &c. repeating the expression aloud until he was exhausted; then resting a little, and calling again, *Barram, Barram*, &c. as before: and this he continued to do as long as he had strength sufficient to articulate a word. This had a most surprising effect upon the other negroes within hearing: they ran towards their dying companion with the utmost eagerness, and manifested

the greatest solemnity and awe on the occasion. Their unfeeling masters exercised the whip upon them with great severity, in order to drive them away: but notwithstanding this cruel usage, they pressed in a crowd towards the dying man, every time that he was heard to utter the above mentioned expressions. The fervent manner in which he spake, and the deep impression made upon his countrymen fully convinced me that he was earnestly invoking some superior being, whom he considered as the object of his prayer. I was, however, prevented from making particular inquiry into this matter, by a fit of illness which rendered me unable to perform missionary duty, and obliged me to return to England.

Not being able to obtain information from the negroes concerning the meaning of the expressions, and the supposed Deity to whom they were addressed, I was induced to consider the subject in the following manner. *Bar* in the Hebrew language signifies Son, and *ram* frequently means high or exalted, consequently *Barram* must signify High or Exalted Son: or else it must imply Son of the High or Exalted One. And it is plain that the inspired penman often describes the Messiah under the character of the exalted Son, or the Son of the Most High. Psalm ii. and lxxxix. Now the Psalms of David must have been well known to many of the ten tribes before they

went into captivity, and therefore it is reasonable to conclude, that they would retain some of the expressions contained in this sacred composition; particularly the distinguishing title of the promised Messiah, by whom they all expected deliverance. It appears then, that the barram of the dying negro was a term which had its origin in the book of Psalms, and was conveyed by tradition from generation to generation even down to the present age: and this plainly indicates that part of the ten tribes were transported into Africa, where the slave trade has been most unjustly carried on; and that their descendants have been sold to supply the West Indian plantations. Moreover, the blacks of Guinea practise circumcision, which they consider as a divine institution, and therefore perform it with great punctuality: they likewise keep a festival on the day of every new moon, when they abstain from all kinds of business.* These facts afford strong arguments that their ancestors were originally Israelites expelled from Canaan for their sins: and whose progeny continued to wander, until they settled in these distant regions, where they are greatly corrupted in their manners and mode of worship; and can only be known to be Abraham's seed by certain marks which no length of time nor change of circumstances can wholly ob-

scure or eradicate. Some people contend that circumcision has been practised by mankind, in different parts of the world, where this custom was never derived from the Jews, but introduced and established by people who had never the least connexion with them. Certain writers go so far as to assert, that this was an ancient practice in Egypt, and some other countries, even before it was in use among the children of Israel: hence they infer that the above arguments to prove the existence of the dispersed Israelites in those distant countries, are entirely inconclusive. But I ask, How do these objectors prove that circumcision was practised in Egypt, or elsewhere, at, or before the time of Abraham? Have they any authentic records besides those contained in the Bible, concerning what was then done in the world? Doubtless they have not. All the relations which we have concerning the customs of the early ages are from the writings of Moses and the prophets. What has been advanced by those who have not drawn their information from this sacred source, is evidently fabricated by the poets, and is only the produce of their own warm imagination. But we have the strongest reasons to conclude that circumcision was originally enjoined to Abraham, and divinely appointed as a special sign to distinguish his seed from all the nations of the earth; and every one who attentively reads Gen. xvii. 10,

* Middleton's System of Geography, Vol. i. p. 309.

&c. must plainly see that this rite was never known in the world, until God commanded the same as a peculiar token of his covenant with this father of many nations, and the numerous progeny that was to issue from him through the heirs of the promise.

It is also certain that the inhabitants of Canaan did not practise circumcision in the time of Jacob, seeing his sons Simeon and Levi pretended that they could not consent to an alliance with Shechem unless he and all the men of the city would submit to receive this mark of the covenant, as the condition of the proposed union: this was readily agreed to by the inhabitants, who all underwent the operation; when the bloody brethren above-mentioned, most perfidiously fell upon them while they were sore, and cruelly murdered every one of them. This was unquestionably a most consummate act of villany in the perpetrators; yet it was a demonstrative evidence that none of the Shechemites were circumcised before this unhappy transaction took place. The Philistines were uncircumcised after the Israelites had possession of Canaan, as we see in Judges xiv. 3. and xv. 18. 1 Sam. xvii. 26, and xxxi. 4. Egypt, Edom, Ammon, and Moab are named uncircumcised nations. Jer. ix. 26.

When Hyrcanus overcame the Edomites, or Idumeans, he forced them to receive circumcision. (Joseph. book xiii.

to xvii.) This plainly proves that they did not circumcise previous to their subjugation; otherwise the conqueror would never have imposed this rite upon them. It is reasonable to suppose that some who were not the seed of Abraham have adopted the practice of circumcision in conformity to the Jews whom they endeavoured to imitate. But this would only be done during Israel's prosperity, or when God wrought some signal deliverance for that people. When they were in distress, and groaning under the oppressor's yoke, they became a proverb and a by-word among the nations, who beheld them with scorn, and treated them with contempt, Psalm xlv. 14. Jer. xxiv. 9. Therefore when the ten tribes were driven out of their own land, and forced to wander in strange countries, it cannot be thought that any people would practise circumcision in conformity to these forlorn outcasts of men. Hence, it will follow, that the circumcision of the negroes in Ginea, &c. is not practised in imitation of Abraham's seed who were unknown during their prosperity to the inhabitants of these countries; but it is practised by the descendants of Israel who, in their distress, wandered into these distant parts, and have remained there until this day.

Circumcision is a rite so singular in itself, and received by such a painful operation, that nothing less than a divine command can be thought sufficient

to introduce and establish it in the world. What some have said concerning its being practised merely for the sake of cleanliness is altogether absurd and contradictory; for the general conduct of the people alluded to plainly proves, that their love of cleanliness is not so great as to induce them, for its sake, to submit to such a painful operation. Should it be supposed, that any Mahometans have introduced circumcision among the people above-mentioned, it may easily be proved that there is not the least reason for such a conjecture, seeing no vestiges of Mahometism are found there, but many things contrary thereto. If we extend our observations to the islands of the South sea, we shall discover plain indications that the wandering tribes of Israel have reached them. Circumcision is even practised in Otabeite, where there is an hereditary priesthood; and the superior knowledge of the priests consists chiefly in understanding their traditions better than other people, and they alone are allowed to tallow and circumcise. There are other rites and customs among them which sufficiently prove that they are descended from ancestors of a description very different from themselves. But some may say, If these people be the descendants of the ancient Israelites, why do they not continue to speak the Hebrew language? To this it may be answered, It is well known that

nations have changed their languages, so that what was spoken by one generation, has not been understood by another, after the lapse of many years has intervened. Of this, we have a very striking instance in the case of the Jews during the Babylonish captivity; for the common people, by having so long conversed with the Chaldeans, learned their language, and, in a great measure, forgot their own. Therefore, at their return to Judea, when Ezra read the law to the people, he had several persons standing by him well skilled in both the Chaldee and Hebrew languages, who interpreted to the hearers in Chaldee, what was first read to them in Hebrew, Nehemiah viii. 8. And this was the origin of the institution of the Targums or Chaldee paraphrases, as it is also supposed to have been of the synagogue worship.

Now if so great a change took place in the language of the Jews during the seventy years of their captivity in Babylon, what change of language might not be expected during so many centuries as the tribes of Israel have been expelled from Canaan, and constrained to wander among different people whose manner of speaking was so dissimilar to their own. But whatever alterations have taken place in point of language, the vestiges of ancient institutions are very apparent to every attentive spectator. Moses, under the divine direction, made the sa-

cred ark, wherein was placed the golden pot that had the manna, Aaron's rod that budded, and the tables of the covenant; and we meet with imitations of this in various parts of the world. The inhabitants of the north of Germany, our Saxon ancestors, in general, worshipped the goddess Herthum or Hertham,* whom they believed to interpose in the affairs of men, and to visit nations. They consecrated to her a vehicle covered with a vestment, and not allowed to be touched by any except the priest, who was supposed to perceive when the goddess entered into her secret place.—This vehicle was drawn by cows; and while the goddess was thought to be on her progress, the people spent their time in public rejoicing at every place which she vouchsafed to visit. They engaged in no war, but locked up their weapons and continued peaceable until the same priest re-conducted the goddess back to her temple. Tacitus de Mor. German. cap. xl.

Among the Mexicans, Vitz-putzli, their supreme god, was represented in human shape, sitting on a throne, supported by an azure globe which they called heaven. Four poles or staves came out from two sides of this globe, at the ends of

which serpents' heads were carved, the whole making a litter which the priests carried on their shoulders whenever the idol was shewn in public.*

The inhabitants of Hualheine, one of the islands in the South Sea, had a kind of chest or ark, the lid of which was nicely sewed on and covered very neatly with palm nut leaves: it was fixed upon two poles and supported on little arches of wood very neatly carved; the use of the poles seemed to be to remove it from place to place, and the vehicle was called Ewharre no Eatua, The house of God. In the neighbouring island of Ulietea, were four or five of these Ewharre no Eatua, or houses of God, like that seen at Huaheine.†

Here it is natural to remark, that the sacred vehicle of the Saxons was allowed to be touched by none but the priests; which restriction appears to be taken from the precepts of the law, which required that the ark of God should be borne by the Levites, with its staves resting upon their shoulders, and not be touched by the hand of any improper person, Numb. iv. 15. 2 Sam. vi. 6, 7. 1 Chron. xv. 2. &c. The general rejoicing of the people, while the goddess was supposed to be making her progress among them, seems to be a confused imitation of the joy

* Hertham is evidently derived from the Hebrew אֶרֶץ (ע being as usual, changed into ט) earth, and אִמ, mother. This name then signifies in the Hebrew language, Mother Earth. Parkhurst's Hebrew Lexicon, sixth edition, p. 690.

* Picart's Ceremonies and Religious Customs, vol. iii. p. 146.

† Cook's Voyage, by Dr. Hawkesworth, vol. ii. p. 252.

which David and his servants testified when the ark of God was brought up to Jerusalem, 2 Sam. vi. 14. &c. 1 Chron. xv. 28. The priests of the Mexicans carried the sacred litter bearing their god Vitz-iptzli, by staves upon their shoulders: this corresponds with the practice of the sons of Levi, who carried the ark of God in a similar manner before the people, Numbers x. 33. Josh. iii. 3, &c. and the figure of the supreme god sitting on the vehicle, seems to be placed there in conformity to the cherubim of glory that were upon the mercy seat.

The sacred chest in Huaheine was fixed upon two poles or staves, and called Ewharre no Eatua, The house of God, and is a manifest resemblance of the ark of the testimony which was borne by staves, and the God of Israel is often said to dwell between the cherubim, because there he met Moses, and communed with him. Exodus xxv. 21, 22. Numb. vii. 8, 9. Psalm lxxx. 1, &c.

All this being duly considered, there is the greatest reason to conclude, that the Israelites are literally scattered among all people from one end of the earth to the other; seeing all the places above mentioned, exhibit some remains and resemblances of Jewish rites and customs which could only be established in these barbarous regions by the descendants of that people who once received from God that holy law, of

which some vestiges still remain among their degraded posterity, in order to evince the truth of prophecy, by showing that the dispersion of the Jews is as extensive as the prediction is expressive concerning it. But it may be said, According to this conclusion it must follow, that the children of Israel are of different colours in different parts of the world, and that some of Abraham's descendants are now found among the black inhabitants of Guinea, whose complexion is very unlike that of the ancient Israelites, and also, that of their brethren in other countries, where they are known to reside. This I readily grant, and conceive there is nothing absurd or inconsistent in the concession. Every one who receives the Bible as the word of God, must believe that all mankind originally sprung from one stock, notwithstanding all the diversity of colour now observable in the world. Moreover, it is well known that people have been found in some countries to change their colour in the course of several generations.

The author of the *Recherches Philosophiques sur les Américains*, relates several facts of this nature; part of which work I here translate as follows:—

Mr. L'Abbé de Manet, who has published the latest and best history of Africa, and enriched it with observations very valuable to Natural Philo-

sophy,* says, that in 1764, he baptized the children of some poor Portuguese settled on the coast of Africa since the year 1721,† and that the metamorphosis was already so far advanced in these creatures, that they differed from young negroes only by some tincts of white still discovered upon their skin. As to the descendants of the first Portuguese who came to fix their dwelling in this part of the world towards the year 1450, they are become perfect negroes, as it respects the colour, the wool of the head, of the beard, and the traits of their physiognomy; although in other respects, they have retained the most essential points of degenerated Christianity, and preserved the Portuguese language, corrupted, indeed, by different African dialects.

The posterity of the Europeans have not changed so much in the isles of Cape Verde, for nine generations; they are only become yellow because that the vapours of the sea and the distance of these isles from the equator contribute sensibly to diminish the heat of the air. On the other hand, these islanders have better maintained

the original manners of the first colony which emigrated from Europe for the district of the Portuguese establishments. — Those on the contrary, who have dwelt on the coast of Terra Firma, between Cape Blanco and Cape Verde, have familiarized themselves with the natives' way of life.

The remains of those Arabs, who, as it is known, invaded a part of Africa near the equinoctial line, in the seventh century, are now no longer to be known; the climate has made true negroes of them, as black as those of Senegal and Angola.

The famous Jew, Benjamin of Tudela, who travelled on foot over a great part of the old continent about the year 1173, made an interesting observation in his time; he remarked, that the Jews who were fled into the provinces of South Asia and Africa, were all metamorphosed more or less according to the degree of heat of the country which they had chosen for their retreat; those of Abyssinia being become as black as the native inhabitants, from whom they could no longer be distinguished by their physiognomy.

If we duly consider that these vagabonds, insociable by fanaticism, do not cross their abject breed, and that they regard the mixture of strange blood as an abomination and a sacrilege, it cannot be denied, that the climate has blackened these banished Hebrews.

* *Nouvelle Histoire de l'Afrique, Française enrichie de cartes, d'observations astronomiques, géographiques, à Paris.*

† There is evidently a mistake in the date of the year, because the intervening period of time here mentioned, is too short to occasion the change of colour, which is related. But the mistake of a figure does not alter the fact.

All these united facts form a complete proof, and it is consequently demonstrated, that the heat is the true cause of the variety of colour in men. The Moors can furnish, during their abode in Spain, twenty-one or twenty-two generations without interruption; but the climate of Spain is still too warm, too analogous to that of Mauritania, for the change of colour to be effected and become total there. It is said, notwithstanding, that the Moors who, being expelled by Ferdinand the Catholic, came to throw themselves into Rome, where Pope Alexander VI. sold them an asylum, were not more tawny than the peasants of Calabria.

I doubt not, that a longer time was necessary for the negroes transmigrated into the provinces of northern Europe, to lose their blackness, than is requisite for Europeans, established in the heart of Ethiopia, to become negroes: because the spermatic liquor and the pithy and glandulous substance of the Africans being once coloured and impregnated with the matter called Ethiops' animal, would preserve for a longer time this principle from father to son, and would not be destroyed but by a very numerous succession of generations: the whites, on the contrary, constantly subject to an active and violent cause, would arrive in less time at the point of begetting negro children, as they do in fact produce them after a long abode

between the tropics. All porous bodies receive the dye, wherewith we tinge them, more readily than they lose it, even when we try to dispossess them of the impression of their colour. *Recherches Philosophiques*, tom. i. p. 185.

Every one who attentively reads the original work, will be convinced that the author was no advocate for revealed religion, and therefore it cannot be supposed that he would advance any thing with a view to support the authority of the Bible. This circumstance renders his testimony the stronger, as there is no reason to suspect that he was in the least interested in behalf of the prophets, or partial to any of their predictions. To corroborate what has been already advanced, the following testimonies may be added:—

Abbe Raynal says, that the children which the Africans procreate in America, are not so black as their parents were. After each generation, (says he) the difference becomes more palpable. It is possible, that after a numerous succession of generations, the men come from Africa would not be distinguished from those of the country into which they may have been transplanted.*

Dr. Mitchel, in the *Philosophical Transactions*, speaks as follows:—The Spaniards who have inhabited America, under the Torrid Zone for any

* Justamond's *Abbe Raynal*, vol. v. p. 193.

time, are become as dark coloured as our native Indians of Virginia, of which I myself have been a witness; and were they not to intermarry with the Europeans, but lead the same rude and barbarous lives with the Indians, it is very probable that, in a succession of many generations, they would become as dark in complexion.* It may not be improper to observe, that the country and people of Ethiopia had their name from the effects of the sun's heat upon the complexion of the inhabitants. $\text{A}\theta\omega$ is taken from $\text{A}\theta\omega$ to scorch, and ω the aspect, or countenance: so that an Ethiopian is one whose countenance is scorched. Hence the spouse in the Canticles saith, Look not upon me because I am black, because the sun hath looked upon me. Cant. i. 6. It is very probable that these words refer to the queen of Sheba who came to visit Solomon: for there is good reason to believe that she was an Ethiopian, and governed the same country where Candace reigned, who is mentioned Acts viii.

Some persons may say, The heat cannot be the cause of that variety of colour found among men, because people under the same parallels of latitude are not altogether of the same colour; for the inhabitants of the eastern coast of Africa differ greatly in their complexion from those who dwell in the

western parts, though both are at an equal distance from the sun.

I answer, It does not follow that those countries, which have been found to be at an equal distance from the equator, should have their climates the same. Indeed nothing is more contrary to experience than this. Climate depends upon a variety of accidents. High mountains in the neighbourhood of a place, make it cooler by chilling the air that is carried over them. Large spreading succulent plants, if among the productions of the soil, have the same effect. They afford agreeable cooling shades, and a moist atmosphere from their continual exhalations, by which the ardour of the sun is considerably abated. While the soil, on the other hand, if of a sandy nature, retains the heat in an uncommon degree, and makes the summers considerably hotter than those which are found to exist in the same latitude, where the soil is different. To this proximity of what may be called *burning sands*, and to the sulphurous and metallic particles which are continually exhaling from the bowels of the earth, is to be ascribed the different degree of blackness, and variety of colour, by which some African nations are distinguishable from others though under the same parallels.

Having thus answered the objections arising from the different colours of the dispersed Israelites, we may safely conclude that the prophecy con-

* Philosophical Transactions, No. 476, sect. iv.

tained in the text is perfectly accomplished: for that people is unquestionably scattered from the one end of the earth unto the other. That they serve gods which their fathers knew not, and have learned the superstitious practices of the heathen among whom they dwell, appears very evident: so that the prediction of Moses has been verified in the most absolute and ample manner. And surely as God has fulfilled his threatenings, by scattering the Jews among all nations, from the one end of the earth unto the other, so he will most certainly accomplish his promise of gathering them together unto himself, when they return to their duty by believing in the Lord Jesus Christ. "Hear the word of the Lord, O ye nations, and declare it in the isles afar off, and say, He that scattered Israel will gather him, and keep him, as a shepherd doth his flock." Jer. xxxi. 10. "And he shall set up an ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." Isaiah xi. 12.

WILLIAM JENKIN.

*Mylor, near Falmouth,
Oct. 20, 1820.*

ON THE INCIPIENT AND FINAL
FULFILMENT OF PROPHECY.

To the Editors of the Jewish Expositor.

Gentlemen,

HAVING found much satisfaction in studying the pro-

phesies, according to a principle which Bishop Horsley and others have stated, that they are capable of an incipient and final fulfilment, I beg to offer you a few remarks on the subject.

The eleventh chapter of Isaiah will particularly serve to illustrate the principle. This chapter contains a prophecy of a combination of events, viz. the overthrow of the wicked one, the millennial peace, the gathering of the outcasts of Israel and of the dispersed of Judah, and the inviting the Gentiles to come with them to the same Lord, the root of Jesse, for receiving the blessings of his reign. While the three former events will take place only at the second advent, the last, though extensively to be fulfilled at the end of the world, had its accomplishment shortly after our Saviour's ascension, when the believing remnant of the Jews, and the converted Gentiles, were called by the apostles into the primitive church. And when St. Paul uses this very prophecy to prove that they should be so united, he does not use it in the way of accommodation merely, but as justly and truly applicable to the time. (Rom. xv. 4—12).

The general observation which may be made on this and such other examples is, that the prophecies of the Old Testament usually appear in a complex form, containing the final events and spiritual promises connected with them; these are, 1. Reconciliation

and forgiveness of sins; 2. The pouring out of the Spirit; 3. The Union of Jew and Gentile in one church.

These promises, while they are to be abundantly fulfilled at the second advent, are capable of an antecedent and *preparatory* fulfilment during all the time of our Saviour's reign, from the first to the second; they are partially bestowed upon the church militant to bring it forward to the millennial and triumphant church.

J. S.

Glendoe, Nov. 10, 1820.

POSTSCRIPT.

To the observations already made on the incipient and final fulfilment of prophecy, I wish to add a few words on the nature of the primitive Christian church. Though it soon became a united company of Jews and Gentiles, it is to be observed, that at first it was *purely Jewish*: such was the parent church at Jerusalem, and such were the first churches formed by the missionaries who went abroad, for we are told that at the first they preached "to Jews only" (Acts xi. 19).

After the conversion of Cornelius, when the door was opened to the Gentiles, they then came in and became "fellow citizens with the saints, and of the household of God." (Ephes. ii. 19). Does not the primitive church thus formed resemble, though in miniature, that which will at the last be spread over all nations, connected with the Jews restored to mount Zion, and growing

out of their restoration? Then the primitive church, and the final triumphant one, may be consistently the objects of the same prophecy. This observation is respectfully submitted to J. B. and Φίλω, whose papers in this month's *Expositor*, I have just read, and compared with their former correspondence respecting Isaiah liv. &c. It is offered with a sincere desire that if it does not subserve, it may at least not counteract the progress of that Christian and amicable discussion.

REMARKS OF MR. FABER ON MR. HOLMES.

To the Editors of the *Jewish Expositor*.

Gentlemen,

IN your number of the *Jewish Expositor* for December, 1820, p. 471, Mr. Holmes has given a statement of my interpretation of the symbolical *sea* of prophecy, which is calculated to leave a very erroneous impression on the minds of your readers: as such therefore, you must permit me to correct his misrepresentation.

He says, that I "maintain four *distinct* explanations" of the prophetic *sea*: which four he undertakes to set forth on my behalf.

His assertion is not true, in any legitimate sense of the words.

The sea or the congeries of the many waters, I suppose, on the authority of the Angel in the Apocalypse, to denote *peoples, and multitudes, and na-*

tions, and tongues: and, to this inspired exposition of the symbol, I superadd, with all our best commentators, from the sufficiently evident general use of the symbol, the idea of war, or revolution, or tumultuary restlessness.* Hence, in the abstract, I deem the plain import of the symbol to be a nation or nations in a state of tumult: whence of course, in the concrete, it will signify any specific tumultuary nation or nations, of which a particular prophecy may happen to treat.

Such being the case, my explanations are NOT distinct, when I say, that in the abstract, the sea denotes a nation in a tumultuary state; but that, in the concrete, it may denote either the tumultuary Roman Empire, or revolutionary France, or any other tumultuary nation.

Thus it is clear, that, according to Mr. Holmes's way of representing the matter, he might with equal truth, have said, that I ascribe forty, or even four hundred distinct senses to the sea: for, no doubt, had the prophecy happened to treat of tumultuary China, or Japan, or Tartary, or Hindostan, instead of the Roman Empire, or France; in that case, China, or Japan, or Tartary, or Hindostan, would have been the figurative sea intended by the prophecy. But

then it is equally clear, that Mr. Holmes might just as reasonably, and as fairly assert, because I use the word dog in the abstract to denote the whole canine race, and yet apply the same word in the concrete to the individual Brag, or Jowler, or Holdfast, that I "maintain four distinct explanations" of the word dog.

So much for Mr. Holmes's mode of representing the sentiments of a person, whom he professes to have entirely confuted: so much for his logical precision of argument.

As for the fourth of my pretended distinct explanations, in which I am described as saying, that the sea denotes the pit of imposture, I have simply to reply, that I never said any thing of the sort. Mr. Holmes alludes, I presume, to the rise of the Mohammedan locusts from the pit of the abyss.† Now, in the explanation of this prophecy, I do NOT consider the pit of the abyss as a symbol, but rather as a part of the poetical machinery of the passage. Let me be right, or let me be wrong, at all events what I really said was as follows. "The imagery of this prophecy seems to be taken from the sacred oracular caves of the pagans, which were often thought to communicate with the sea or the great abyss: hence such imagery is singularly appropriate in predicting the rise of a religious impos-

* See Rev. xvii. 1, 15. Luke xxi. 25. Jer. li. 27, 28, 42. Ps. lxxv. 7. Jude xiii. Isalah xvii. 13. Ezek. xxvi. 3.

† Rev. ix. 1, 2.

ture." Mr. Holmes calls this, "*One of my distinct explanations of the symbolical sea.*" According to *his own* idea of the sea, if he deems *the sea* or *the abyss* in this passage to be symbolical, the extraordinary purport of the prophecy will be, that the Saracenic locusts should come out of the pit of the sabbatical Church of Christ!

Mr. Holmes is perfectly at liberty to please himself with the notion that he has confuted me, if this little piece of self-flattery can administer any satisfaction to him, but it may be doubted, whether he will convince the thinking part of his readers, either that "the Lord has committed to him the development of the true system of the prophetic volume, for the benefit of his people," or that he has satisfactorily established his novel and most surprising interpretation of the figurative sea. In the latter point, he appears to me to have completely failed: whence I am somewhat sceptical, as to the former point. I do not, however, conceive myself any way bound to enter into a regular controversy with Mr. Holmes, nor have I the least intention of so doing. In a private correspondence I have told him what I *then* thought, and what in truth I *still* think, insuperable objections to his scheme. But since he yet remains quite satisfied that *the sea* of prophecy denotes *the sabbatical Church*, and that he has entirely confuted me, I can only leave him to the enjoy-

ment of his own opinion, and to the contemplation of his imaginary victory.

I am, &c.
G. T. FABER.

LETTER TO THE EDITORS.

Gentlemen,

It is a pleasing fact that there have always been some pious Christians, who have felt compassion for the degraded state of their Jewish brethren, and anticipated with joy the accomplishment of their promised deliverance from spiritual darkness and death. When the whole Christian church as a body were asleep upon the subject, some few individuals have still in their retirements been thinking upon the stones of Zion, and pitying the dust thereof.

An instance in proof of this assertion, I lately met with in a volume of Parochial sermons by the Rev. Charles Hawtrey, M. A. late Vicar of Bampton, Oxfordshire; who, if I mistake not, was the father of one of the Secretaries of the London Society. The volume was published in the year 1797, and the following extract will prove, that even at that time there were some whose hearts' desire and prayer to God for Israel was, that they might be saved.—In the sermon on the Epiphany from Matthew ii. 1. after speaking of the fulfilment of God's promises to the Gentiles, the Author proceeds as follows:

"The Jews, on the other hand, who took no notice of their new-born king, and who afterwards persecuted him even unto death, renouncing equally his government and protection, are rejected, scattered over the whole world, denying that the Messiah is come, and blaspheming that Jesus whom they crucified, and yet, in their punishment, bearing testimony that the Messiah is come, and that the Jesus whom they crucified, was the Messiah. They are a people without king and without a country; their city and their temple are destroyed; their country is in the hand of strangers; and their religion they have no possibility of complying with, as Moses had enjoined them. Thus they have continued for nearly 1800 years, and thus, probably, they will continue for some years longer, till their time is fulfilled. In former times they were carried into captivity, and their country was desolate, that their land might enjoy its sabbaths, which they had polluted by their sins; and till that time was completed, they returned not into their own country. Something like this may perhaps be determined upon them, in their present condition.

According to the exactest way we have of computation, it was 1892 years from the time that the grand promise was made to Abraham, concerning the Jewish nation, and the Messiah that was to be born among them, unto the birth of Christ. This, perhaps, may

be the period of time that must be fulfilled upon them, before their eyes will be opened to acknowledge the truth. As the promises and prophecies for so long a series of years, though repeated and renewed, had no effect upon them, it may be, that for an equal series of years they will continue in their present condition, having no country of their own, aliens in every country upon earth, and deprived of those blessings, which otherwise the promises would have entitled them to. This may be their destined allotment, but for a certainty we know not; the times and the seasons God reserveth in his own power, therefore we cannot limit to a day; *although it may seem very probable that another century will hardly be concluded without their conversion.* Of this we cannot any of us, expect to be witnesses, as long before that time we shall, doubtless, be gathered to our fathers. But then, let us nevertheless rejoice in the idea, that these poor deceived Israelites will at last be converted, and be united to the Christian church, under the banner of the Messiah. Whose heart is there that doth not expand at the thought, that all the kingdoms of the earth are to become the kingdoms of the Lord, and of his Christ. Great, indeed, and glorious will be this event, and it is hardly possible to contemplate it but with rapture, when all nations shall be one in the sight of God, all be united Christians, and experiencing,

without distinction of tribe or nation, the blessings of redemption. Anticipating these blessings in our conception, let us studiously provide, by the conduct of our lives, that we may become partakers of them, by godliness and integrity, by humility, brotherly kindness, and every other Christian virtue; striving by all means to

walk worthy of the vocation wherewith we are called, that so the blessing of that vocation may be continued to us here; and we, who now by faith have the knowledge of God, may hereafter have the fruition of his glorious Godhead, through Jesus Christ our Lord."

PROCEEDINGS OF THE LONDON SOCIETY.

COMMUNICATION FROM THE REV. W. JOWETT AND DR. NAUDI, RESPECTING THE REV. MR. TSCHOU-DY'S MISSION.

On the arrival of the Rev. Melchior Tschoudy at Malta, the Rev. Mr. Jowett and Dr. Naudi, in compliance with the request of the Committee in London, met to deliberate on his future proceedings, and to decide what route he should take. The result of their deliberations has been communicated to the Committee in the subjoined copy of their minutes, to which are added some very important instructions for his general guidance. The cordial thanks of the Committee have been voted to Messrs. Jowett and Naudi for their valuable co-operation and advice.

July 28, 1820.

Mr. JOWETT and Dr. Naudi having before conferred with Mr. Tschoudy, and it being determined that the latter should confine his route at present to Syria; it was to day considered whether his proposition of going direct to Bagdad should be adopted.

The following rough calculation of supposed cases was then made.

August 10, leave Malta—
Sep. 10, arrive at Aleppo—
about October 10, go with caravans to Bagdad—from November 10, to Feb. 10, 1821, i. e. four months, in Bagdad; for during the winter season, travelling would be impracticable—about March 1, arrive at Damascus—at Easter be in Jerusalem.

Observations.

First. This calculation is made on the most favourable plan: any traveller in the Levant knows that the numerous impediments and delays render it hopeless to execute a plan thus prepared. It is impossible to travel according to calendar and map.

Secondly. This plan, even if executed, would leave one month for Aleppo, and less for Damascus, and scarcely any time for the other points of Syria, before Jerusalem. These stays at Aleppo and Damascus would rather be move-

ments than stops—no time for interesting or attaching people, so as to win their regard or confidence, and so gain information.

It is highly important to know the modern state of Syria, relative to the Jews; and it is better to begin with what is near, than with what is far off.

Determined, that as Mr. Tschoudy will on his arrival at Alexandria (which is the best way of proceeding to Syria, there being seldom vessels from Malta to Cyprus) first be at his own disposal in the Mission, his twelve months be considered to commence from that period.

. . . . That, as it is uncertain whether the Society would find adequate profit in his personal return to London at the expiration of the twelve months, if his journals be so full as to give every information he acquires; and as Mr. Tschoudy seems to manifest a wish to remain in the Levant, still prosecuting his Mission, and waiting for the arrival of the other Gentlemen expected—it be arranged that in answer to Mr. Tschoudy's letters, of date — the Society in London may reply to Mr. Tschoudy at —, under date —, informing him either direct from themselves, or through the medium of their friends in Malta, what is their pleasure on this point.

. . . . That considering the impediments which possibly may arise from want of ships, from plague, from disturbances,

and other unforeseen causes, and likewise the possibility that the Society's letters relative to the preceding Resolution, may not reach Mr. Tschoudy at the proposed date; it be therefore recommended to the Committee in London to allow him a discretionary power of three months additional; the reasons for using which, he will of course specify in his communications with the Society.

WILLIAM JOWETT,
CLEARDO NAUDI.

Friday, August 4, 1820.
Mr. Jowett, and Dr. Naudi, met Mr. Tschoudy on the business of his Mission.

It was considered that the season in which Mr. and Mrs. Tschoudy are now proceeding to the Levant, is of all others the most hazardous—not in respect of plague, but in respect of the Malaria, which prevails almost universally in the ports of the Levant in the months of Autumn. The authorities for this fact are, Dr. Clarke in his Travels—Mr. Barker, Consul at Aleppo, who when advising Mr. Jowett, two years ago, relative to a voyage in the Levant, especially cautioned him not to approach the coast of Syria and Cyprus in the Autumn—the melancholy deaths of Mr. Burckhardt and Mr. Ritchie—in short, the very general experience of travellers, with whom we have personally conversed.

It was therefore considered that for about six weeks Mr.

Tschoudy might profitably employ his time in some preparatory studies, and in enquiring into the state of the few Jews in Malta.

Some papers on the nature of Mr. Tschoudy's future proceedings, drawn up by Mr. Jowett and Dr. Naudi, were put into his hands for perusal.

WILLIAM JOWETT,
CLEARDO NAUDI.

Tuesday, Sept. 5, 1820. Mr. Jowett, Dr. Naudi, and Mr. Greaves met on the business of the Jews' Society.

Mr. Jowett and Dr. Naudi agreed to write to the Committee in London, requesting leave to add Mr. Greaves to their number here, as acting in the business of Mr. Tschoudy.

Mr. Greaves was particularly requested to act as Treasurer.

The accounts of Mr. Tschoudy—private and public—were put into Mr. Greaves's hands, to audit.

Dr. Naudi, having withdrawn the instructions he had prepared for Mr. Tschoudy, will present them again in a revised state to-morrow.

Mr. Jowett's have been copied by Mr. Tschoudy.

These two documents, each signed by Mr. Jowett and Dr. Naudi, will contain their joint opinions and counsel to Mr. Tschoudy.

In reference to the proceedings of the Committee of July 28, last, in which certain dates were left in blank, it was arranged as follows:—Mr. Tschoudy must aim at sending

from Syria by the safest hand he can procure, under date of Feb. 1, 1821, a full account of his proceedings up to that period, by which the Committee in London may form their determinations;—to be sent, via Alexandria and Malta, to England. A reply to this from London, probably via Vienna and Constantinople, will reach him in Aleppo about June 30. He is therefore to be at Aleppo by that date, in order to receive instructions from London; and may remain there even till August, should the Instructions not come sooner.

Considering the extreme uncertainty of opportunities of post or courier in the Levant, Mr. Tschoudy is directed to have a letter (whether longer or shorter) ready-closed every fortnight, to dispatch as opportunities may offer; in every letter mentioning letters sent.

Aleppo being the last northern station of Syria, and the place where Mr. Tschoudy will receive further instructions from London;—the former part of his route in Syria, viz. Jerusalem, Damascus, Safeta, &c. is left to his own discretion.

After much consideration it was determined to furnish Mr. Tschoudy with £200. partly in cash, partly in credit, to be in his actual possession on arriving at Alexandria, from which point his mission begins; previously to which Mr. Greaves is authorized to settle all his accounts, both in Malta and on his passage.

WILLIAM JOWETT,
CLEARDO NAUDI.

INSTRUCTIONS.

There appear to be three successive departments for a person devoting his life to the benefit of the Jewish people.

1. To *qualify himself* for a work so much more arduous than any other.

2. To *examine* into the state of the people he intends to benefit.

3. To take the proper measures for *improving* the people to whom he is sent. These measures will result from his own judgment, and the judgment of others formed upon his information, in consequence of the second branch having been duly attended to.

1. To *qualify himself*.

By learning languages. For Syria, *Arabic*. Otherwise he is liable to be deceived by his interpreters: whereas, if he knows *Arabic*, he may afterwards serve as Dragoman to a future mission; both saving expence, and conveying better the meaning of those with whom he converses, than any native, a mere interpreter, uninterested in the cause, could do.

By the knowledge of Hebrew in particular. A Jew must think it strange to be taught by one, who has need to learn from him. The veneration of Jews for their own language, leads them to respect those who know it.

By having deeply engraven on the heart that peculiar feature of the character of Christ—"In all their affliction, he was afflicted." In feelings and

in circumstances, truly to sympathize with the Jews.

By knowing their sophistries. The use of this is, to be ready to draw off their minds, when tending that way;—ready to win them to fair scriptural interpretation, and the suggestions of common sense. On the whole, disputings on the ground of false philosophy are to be avoided. But it is necessary to have some acquaintance with their errors, as physicians study the symptoms of disease.

By a perfect knowledge of the matter of fact state of the Jews in the present day. All the movements in the whole line of north Europe, all the edicts of Alexander, all that is doing *for* the Jews, *against* the Jews, and *by* the Jews themselves, must be at your fingers'-ends—as familiar as if you were the doer of every part of it. Nothing will more surprisingly affect their minds, than modern facts. Undoubtedly much of the British spirit in favour of these religious Societies, arises from the animating sight of a simultaneous movement throughout the whole world. The movement in any one place is small, compared with the magnitude of the object; but that these movements should be universal, is a great thing.—Particularly, the Jews will be more interested to hear that their temporal state is likely to improve, than that preachers are going forth to convert them. Without flattering their national vanity, therefore, raise their temporal

hopes : they have been cruelly oppressed : mankind begin to repent of their shameful conduct towards the people of God. Shew that love to their souls, and interest for their temporal welfare, have sprung up together.

2. To examine into the State of the People.

That is, *Research*, in reference to the future plans of the Society.

The Society hopes in time to send Christian Preachers, either native Jews, or native Gentiles, into Syria also, or Western Asia ; for the unconverted Jews.

But these Preachers cannot go forth with the best effect, till many things are first enquired into.

As appears by the tenor of the present Instructions, nearly all that is intended by this Mission is *Research* : though the distribution of Hebrew Scriptures is also included.

It will be much for the benefit of the Society, and for the comfort of their agent, that this point should be clearly apprehended. For the benefit of the Society ; which may form most extensive and judicious plans upon information accurately collected ; but which will not be collected, if their Agent follows some other pursuit. Perhaps the information collected by a good researcher, in a year or two, will exceed in quantity all the amount of religious notices of Syria to be found in all the works of travellers for the last 300 years :—

and it will be modern ; so that a complete mission sent forth from England to western Asia, will at once know on what ground it stands.—For the comfort of their agent ; who, accustomed to English modes of usefulness, may sometimes think himself an unprofitable servant, because he does not preach, or has little fruit of his labours to shew ;—not having the enlarged views of the Society ever before his eyes, may in melancholy moments imagine, that his secular details are not to the purpose ;—not knowing that such an apparently trivial thing as the *date* of a voyage or journey, may perhaps be the saving of the lives, or the expediting of the plans, of a future Missionary-party.

The experience of Dr. Buchanan first demonstrated the value of *Research* as a distinct branch. But a beginner cannot be expected to have the feelings of an experienced man, and consequently the feelings of many a pious young man are at first against the principle of *exclusive Research*. The Societies at home, however, feel the necessity of it.

The topics of *Research* in the *Instructions* are numerous and highly important. The main thing is not to take them in the letter merely, but also in the spirit. Invent new topics. Imagine this case :—that in the year 1825, five persons will proceed on a Mission to the Jews in Syria. Mr. Tschoudy is to be their *Pilot and Guide*.

Either personally, or by his papers, he ought to be.

Aleppo, Damascus, and Jerusalem are more than sufficient for one year.

Research cannot always be going on. In this case to revert to the employment under the first head; that, namely, of qualifying himself.

3. *Measures of Improvement of the Jews.*

As these are rather to result from the two preceding heads, we deem it premature, and in some degree impossible to suggest any thing: except that the distribution of the Hebrew New Testament must not be done with violence to the feelings of the ignorant Levantines, but according as they are able to bear it,—“If any man will.”...

It may be observed, that if the distinction between Research and actual Execution of measures, be well understood and regarded by the Society's representative, he may, by attending to the former, be exempt from some of those persecutions and inconveniences, which might meet a Missionary, declaring himself such. It seems fair, both to the agent and to his employers, that so great an enterprize should be commenced harmlessly.

MISCELLANEOUS.

The Consuls.

The first person that a Frank Traveller in the Levant has to look to, is his Consul.

The office of the Consul is to give protection to person and property. Make friends with him on that footing.

He is not bound by the nature of his Office to give assistance or encouragement to the plans of Religious Societies or their agents. Happily, in point of fact, the British Consuls in the Levant, are all, more or less, attached to the Bible Society. And as the Jews are in a manner without the pale of civil protection in those countries, prudent measures relating to them will not give offence to the European Residents.

Generally speaking it is a safe rule with regard to European Residents, to use them as far as they choose to be used, and no farther. The risk, the zeal, the labour and burden, they will expect to be eventually undertaken by the Missionary himself. And they will respect and defend him in his work, if he does not, by any imprudence, compromise them.

The Jews.

Spend and be spent for them; but do not trust them. Know “what is in man.”

Never, by any thing you say, expose them to the Turks; the Jews are very timorous with regard to their superiors.

They will not fear you, as being a Frank. On the contrary they will think what they can get out of you.

Avoid those who have turned Turks; they are very suspicious characters.

Those who transact the busi-

ness of the Franks, as brokers, are not the best to get information from; but they are good for introductions.

Engage some one, high in reputation among the Jews themselves, who for four or five dollars a month will read Hebrew with you two or three times a week. The Old Testament, not the New. This will improve your qualifications, which should be the main object of such an engagement; but incidentally you will gain introductions and information.

In discussions, do not prolong or aggravate differences of opinions. Christians, feeling how much they have the better of Jews in common-sense, may be tempted to display an overbearing spirit; which instead of convincing a bigot, exasperates him. Let your doctrine descend as the dew. Let them, in any case, say of you, "He loveth our nation."

With regard to Janissaries or Guards, Interpreters, Servants, &c. be guided by the British Consuls. A servant apparently having every qualification, may be most treacherous, if you take him merely on your own judgment. In a country, where good faith is often the last qualification to be hoped for, the only tie you have upon a domestic is, that he be a *known man*.

A man for example who has a wife and family in Aleppo, &c. or who has before travelled with English Gentlemen; but by all means, a man known to

our Consuls, and dependent on them for his good character;—known, that is, to Mr. *Lee* or Mr. *Barker*, &c. not to our Vice-consuls, who, though they may be very respectable persons, and are uniformly to be treated with general confidence, yet are not native English, and do not know what England is.

There is the greater reason for all this precaution, as the Levantine servants of Gentlemen travelling in the Levant, expect implicit confidence, and most generally keep their master's keys. This may seem strange to the wife of a missionary or traveller. But a Levantine servant will not submit to be treated with reserve, and therefore it is necessary to have one well-accredited.

As it is to be hoped that Mr. Tschoudy will send to England very full journals, and as these, whether he survives or not, will be for the present the most valuable fruit of his Mission, we recommend him to write his journals and letters in his native language, German. The translation of them will cost the Society at home a few pounds; the saving will be, Mr. Tschoudy's time and health, which would be greatly interrupted, if in the midst of his arduous and various pursuits, he had to write in a strange tongue; in which, moreover, he could never adequately express his genuine feelings and opinions.

Besides Aleppo, Damascus, and Jerusalem, there are two

important places in Syria to be visited.

. . . Safeta, near Nazareth, a celebrated Jewish Academy. See *Jewish Expositor*, vol. iii. p. 441.

. . . . Nablus, the ancient Sichein, near Samaria. Here, to this day, exist about eighty families of Karaim. Maundrell, 150 years ago, mentioned them; and so late as last year, an Italian traveller informed Mr. Jowett that he had seen them, and shewed some fragments of Samaritan manuscripts which he had obtained from them.

WILLIAM JOWETT,
CLEARDO NAUDI.

JOURNAL OF MR. FRIEDENBERG.

*To the General Committee of the
London Society.*

Berlin, July 17, 1820.

Gentlemen,

IT is with lively feelings of gratitude that I sit down to give you an account of my late journey, undertaken in the Society's cause.

When I set out from Berlin (the 18th of April), several causes contributed to render my mind heavy and downcast, and consequently unfit for the work I was going to undertake. Hence, I confess it with shame, I travelled as far as Frankfort on the Mayne, without doing any thing that deserves being mentioned. When arrived there, I was all on fire to see my father and brother, and to visit the parental roof which I had quitted eleven years be-

fore, and not seen since. I therefore made but a short stay at Frankfort, and hastened to Aschaffenburg. The feelings that overwhelmed me at the approach of my native place, can be of no interest indeed to the Society, but what individual, especially what English individual, can contemplate without concern the joys starting in the breast of man when, after a long, long absence, he again is blest with the sight of his country, of the spot where first he saw the light of day? Not unmixed, however, with sorrow was my approach. The day of a thousand endearing recollections of youthful scenes was sadly beclouded by the one, that a vast gulph was now fixed betwixt me and my relations, and, what was the heaviest aggravation, that that gulph was *religion itself*! Here none of you, Gentlemen, will be able to feel as I did. Oh why is so little pity shewn by Christians to a Jewish proselyte? is it not because they know not what it is to be a branch plucked off from the tree of family, which let it be placed ever so near its own trunk, is left a withering solitary sprig. These were the sensations and the fears that passed my mind, as I was walking along the beautiful avenue to Aschaffenburg, tho' joy at last was the master feeling as I entered the town. God was pleased to confound my fears, and to let reality surpass my boldest hopes. Instead of meeting me with neg-

lect, or with the impaired confidence of a disappointed father, I found nothing but affection and parental tenderness. Thus God himself has again paved the way to hearts, which Jewish prejudices on the one side, and youthful rashness on the other, had for so many years destroyed and shut up. A mother of a rare and feeling mind, I have indeed lost during my absence, and if God's ways were as ours, I should have asked, "Why hast thou bereft me of her? would she not have been the best channel through which I might have communicated thine eternal truth to the rest of the family? But, blessed be his name, he still does all things well. The Christian professor who gave lessons in our house many years, and who by his moral and modest behaviour, could not fail to gain the confidence of my mother, was called to her two days before her death, and he has expressed to me his conviction that she died—in the faith of the Redeemer. "Though," said he, "she never discovered herself to her son, the precious gift of faith still seems to have been implanted into her soul at your separation, and it has grown and ripened, and I am persuaded now bears fruit unto eternal life." This indeed is not known to the rest of the family, they would not have been able to bear it at that time. But I was not to go away with this single joy. My arrival and stay at Aschaffen-

burg so wrought upon my brother, a young man of ability and fire, that he confessed to me on my neck, his heart-felt conviction *that I had done right in embracing Christianity*, and that nothing but our father (who is yet unenlightened, and also fettered to Judaism by a new matrimonial connection), could prevent him from following my example. This moment I embraced as fit to communicate to him the great discovery of our tutor, viz. the happy death our late mother had died, and it failed not to make its proper impression on his powerful and feeling mind. Thus, Gentlemen, the fire God has kindled in my family, has not remained confined to one soul, it has spread around, and who knows whether its beneficial influence will be stopped after it shall have penetrated every member of my own family. "Open thy mouth wide, and I will fill it," is the gracious promise: it is indeed distant as yet, the fulfilment of my hope, respecting the other Jews of Aschaffenburg. For no sooner was I gone, than they expressed the most evident marks of religious hostility against my father and brother, for having retaken up a *משורר* in the family. One respectable Jew excepted, (who is not far from the kingdom of God, and with whom I am in intimate correspondence) they all do what they can to grieve my poor father, those who had pecuniary demands upon him pressed him sore, so that he

would most certainly have been ruined in his little trade, had I not imparted to the utmost of, yea far beyond, my power. Their pretence is, that I have set the Society's books in circulation among them and the Christians there.

When re-arrived in Frankfort, Mr. Mark introduced me to a nearer acquaintance with the state of our cause in Frankfort and its neighbourhood. I had an hundred evidences that Mr. M.'s stay at Frankfort is blest, and that the choice of the Society in placing him there has been providentially overruled for good. Both from Jews and Christians the testimony concerning Mr. M. is uniformly satisfactory. With so many disadvantages from ill health, we must regard it as a most evident mark of God's favour, both to the cause, and to Mr. M. individually, that he is enabled to do so well as he does. He is very much visited by Jews, both by such as are persuaded of the truth of the Christian religion, and by such as seek the truth. His whole heart is engaged in the matter, and the Moravian brethren there are faithful and zealous fellow labourers with him. I shall inclose the copy of a letter to his landlord, the lay preacher of the brethren, which shews how he is looked up to by Christians. At my departure from Frankfort, he was on the point of going to Stuttgart, in order to improve the favourable impression made by the baptism of Mr. Goldberg and

family, to the formation of a society, but I do not know whether circumstances favoured his intention.

The resolution not to continue my journey to Switzerland, I had taken already in Aschaffenburg; but on my re-arrival in Frankfort I was surprised with a remarkable coincidence of Providence. For in a party of Mr. Von Mayer's arranging, there was happily also a young minister of Basil, who entered with spirit into our views, and promised to promote them with all the power and influence at his disposal, so that the going there myself was in a great measure rendered unnecessary. His return was to take place a few days after my leaving Frankfort. We gave him as many tracts as we could well spare, and he take with him. The Society should take the earliest opportunity of sending a number of Testaments, and all sorts of Tracts to Basil, a place where they would not be a dead depositum, especially as the Rev. C. Wohlleb (the name of the young minister), assured us that they had good opportunity to transmit them to Alsace, and the southern parts of France. You may send them under his direction, or under Mr. Blumhardt's, or under that of Mr. Spittler, Secretary of the Basil Bible Society.

At Friedberg, (once a free-town of the empire, four German miles from Frankfort) I found a sincere friend to the cause in Mr. Morell. He af-

forded me opportunity of making the acquaintance of the clergy of the place. Though they considered the matter more lightly than himself, who was a layman, they still cordially agreed to unite in promoting our views. To give but one instance. At a conference of these friends, I said: "Ten or twelve Christians would already be able to bind out one Jewish-Christian apprentice."—"We are now but five together," interrupted the right reverend superintendent, "but send us only a proselyte, and we will take care he shall be bound out." A copy of the plan I laid before these and other friends, I shall inclose with this Report. A considerable number of Jews, living at Friedberg, will give the labours of those Christian friends full scope, and Mr. Mark should be provided with a larger number of books and tracts, in order to impart a quantity to Mr. Morell. This gentleman is well worthy to be a correspondent of the Society. I left Friedberg with the full and satisfactory persuasion, that my stay there would not remain without consequences favourable to our cause.

Marburg, the sole university of Hesse Cassel, was the next place where I endeavoured to erect our standard. The dear and excellent Van Ess, an old correspondent of yours, received me with cordiality and interest. His own Biblical, and other engagements, indeed prevent him from taking a very active

part in this particular cause, but, I am persuaded, he will do as much as he can.

The Lord gave me here a further evidence that he favoured this undertaking. In Mr. Van Ess's house I made the acquaintance of a very pious young Doctor of Divinity, of Tübingen, through which university I should have passed, had I continued my journey to Switzerland. He also, like Rev. Mr. Wohlleb of Basil, and more so still, became a friend to us, and bids fair to promote the cause at Tübingen, whither he is about to return, and where, of all the universities of Germany, religion is taught in its purest form, and its interests embraced with most liveliness. There are but twelve Jewish families living in Marburg; they have lately built a new synagogue, and through the influence of an able and excellent young member, we may hope, that a better spirit will in time be infused into their worship. I had several conversations with this young man, and one with a neighbouring Jew, who, in the French time, was ecclesiastical member of the Jewish Consistory. They are both very liberal in their religious opinions, and not far from the truth. The former is universally esteemed by Christians for his candour and sincerity.

Mr. Van Ess had given me a letter of recommendation to the Rev. Dr. Ruppertsberg, Lutheran minister at Hesse Cassel, where I arrived at the begin-

ning of June. Dr. R. is a man that will assist in every good work, and he seems to be the most evangelical of all his brethren in the place. I visited several of them, but found they knew little or nothing about our Society and its views; they all, however, received the tract, No. 17, entitled, "Attempts, &c." and the prospectus, with interest, and as the Hesse Bible Society distinguished itself for activity from some neighbouring Societies, we may hope that our cause also will be favoured at Cassel. There live at Cassel about 130 Jewish families. Liberality of sentiment in religion seems not to be the prevailing character among them. I made the acquaintance of two very scientific Jews, the one is editor of the Hesse Newspaper, the other a private tutor. But the latter, with whom I had some particular conversations, is exceedingly zealous for the ceremonial law, and averse to the Christian system, to me quite a phenomenon, as I have hitherto found that progress in science, and indifference to externals, kept pace with each other among the modern German Jews. At Cassel I made also the acquaintance of a young Curlandish Baron, who is making his tour to Switzerland, and who though a man of the world, is not a worldling, but possesses a very feeling heart. He embraced our cause from the side of tenderness, and pity towards the Jews. As he has Jews on his own estate, and as

there are many in his country (now under Russian dominion), I gave him some tracts, and we promised mutually to remain in epistolary correspondence.

At *Eisenach*, I chanced in the inn, to make the acquaintance of a very pious neighbouring minister, who interested himself much for the cause.

At *Saxe-Weimar*, I visited the legation-counsellor, Falke. This great and good man was once an eminent satirist, who entertained the false hope to better his countrymen by ridiculing their vices. But it was otherwise decreed in the councils above. In the year in which the typhus fever was so furiously raging in Germany, Falke was bereft of four lovely children (he had no more) within the space of *one* month. Thus was he turned from his errors, by one severe but nevertheless fatherly stroke of providence, and a good angel whispered to him the heavenly idea, Thou hast been bereft of thy few children that thou mightest become the father of a great multitude. He is, indeed, at this moment, a father of no less than 300, which I have been so happy as to see gathered around him. From that time he turned all his attention to the deserted and helpless offspring of those wretches which had become obnoxious to public justice, and which had partially caught already the dreadful contagion of vice from their parents. With the assistance of like-

mindful friends, he has been enabled to form an institution, whose object it is not only to make of these poor abandoned creatures useful members of society, but to dedicate them to God and his Christ. To this purpose, he (Falke) has spared no pains to set himself into connection with as many Christian minded masters as he was able; in which he also succeeded most triumphantly, so that he assured me that the number of such masters, surpassed that of his pupils. These masters undertake to teach their trade, gratis, to a boy of the Institution, to send him every Lord's day to the Sunday-schools formed for them, and, in short, to give them in every respect a Christian pattern. The depraved habits, assisted by the natural propensity of man to evil, have prevailed over some unfortunates to turn out again from the good and holy path in which their spiritual and temporal benefactor would fain have led them on—from which our Society may draw the indirect consolation that they are not the only persons, who seem sometimes to spend their labour in vain—but, blessed, be God, on hundreds and hundreds of these children, the blessing is permanent, and Falke lives to see the sweet fruits of his pious labours. The Society which supports this Institution, is called, "*The Society of Friends in need.*" I have assisted at one of their evening devotions. There were children from five to fourteen

years. They praised God in sweet hymns suitable to their condition, and some of the pupils accompanied the song masterly, with instrumental music. The hymn concluded, a child of about six years stepped forth from the rest, and recited a prayer out of St. Austin's confessions, with so much feeling, as at once shewed that the spirit of the conductor of the Institution pervaded every member, even the youngest, of it. Two Jewish children were among them.—Now this excellent man offered to assist us in our great work (as less difficult than his own) with every means in his power. He is ready to get his Christian masters to teach grown up Jewish proselytes their craft gratis, and to distribute our books among such Jews as come in his way. You may easily imagine that I shall avail myself of his correspondence. His excellent and Christian hints on education may be very useful to us, if ever we succeed in erecting a school at Schlichtingheim in Bohemia, as was hinted to you by the late Rev. Mr. Nitschke.

At *Weisenfels*, a little Prussian town near Leipzig, I made the valuable acquaintance of the worthy superintendent, Schmidt. He has the episcopacy over no less than eighty-eight churches. The mode of ecclesiastical government has lately been changed from the Consistorial into the Synodal form. Now this worthy man promised to make the cause

OF THE JEWS A CONCERN OF THE CHURCH, and to lay it before his clergy at the next Synod, to be held in the present month of July. On my return here, you may imagine it was one of my first employments to send him as many copies of the tract, No. 17, (Attempts) as I could well spare.

But the place where our cause has through my humble endeavours been most cordially embraced, is Leipzig. The late formation of an *independent* Missionary Society there was not a little favourable and preparatory to my views. The persons I visited were the following, the Magistrate Volkmann, the Court-counsellor (Hofrath), Suabedissen, Tutor of the prince of Hesse-Cassel, who studies at the university of Leipsig, the Rev. Professor Lindner, the Rev. Mr. Sander, Mr. Tauchnitz, &c. They unanimously agreed to make our cause an *appendix* (an expression of one of them) to their Missionary Society, which is the sooner practicable as it is formed independently of that at Basil. Mr. Volkmann promised to recommend and plead our cause at Dresden, where a Missionary Society has lately been formed upon the same principles, and where he is well acquainted and greatly connected. The excellent Suabedissen shewed himself ready to plead the same cause to his young prince, who, he said, was always ready to promote a good work, though too young to take an active part in any.

Rev. Professor Lindner will be my correspondent, and I expect daily his communication about the success of his proposal to the Committee of their Missionary Society. The young Mr. Tauchnitz, as well as Rev. Mr. Sander, are burning to do something in the matter, and I was happy to hear that the former is going to receive books directly from you. He also told me that the Jews are opening next fair a synagogue at Leipzig, on the plan of our new-fangled one here, and the first professor has allowed them the saloon where the theological lectures are read, the fair being just during the vacations. At Leipzig itself, the number of inhabiting Jews is very inconsiderable. Since my return, I have been informed they are erecting another of these temples at Königsberg in Prussia also.

Since my return, I have been gratified with the acquaintance of two or three proselytes, who are real Christians indeed. But they have become so subsequently to their baptisms. The one has been but lately awakened, and on his departure from here (he is an officer in the army) wrote to me a letter so descriptive of the fervency of his love to Jesus, that I cannot help sending you withal a copy of it. The history of the other is very remarkable. His mother lived at Halle, his father was one of the first Counts in Silesia, hence the circumstances were so at his birth that his Christian guar-

dians (Chancellor Niemeyer, &c.) decreed he should be educated neutrally to either religion till come to years of discretion, when he should choose for himself. But through his mother's persuasions he embraced Judaism in his thirteenth year, was sent to Amsterdam and circumcised there. He became a very strict Jew till about his nineteenth year, when his conscience became uneasy about his choice and he took baptism, notwithstanding all the remonstrances and threatenings of his bigotted mother. He then married a Christian woman, but continued without the experimental knowledge of Christ a year longer, when, upon hearing a sermon of an evangelical minister, he became serious, and now walks as becomes a disciple of Christ. He is a man of some parts, and of great theological inclinations, I think he might be usefully employed in our cause, for which he feels particular interest. His temporal circumstances are deplorably low, as he has the care of a family (and of a sickly one) to bear.

My severe indisposition under which I have laboured, and still do so, since my return, has delayed this Report so long. My pains were so aggravating, that I have been obliged to discontinue all my studies and employments, and the physicians tell me I must go to a sea place, if I wish to recover my health and spirits.

May the Lord further our

work, and let his blessing rest on the endeavours already made for his glorious name's sake, Amen.

I am, &c.

G. G. FRIEDENBERG.

LETTER FROM MR. MORITZ.

Jekaterinoslaw, Oct. 1. O. S. 1820.

Dearly beloved Friend and Brother in the Lord.

I SHALL proceed to give you a short extract of my journey, and endeavours, since my departure from St. Petersburg, which was on the 10th of June O. S. in the morning, after we had taken a *long farewell* from all our friends there, who accompanied us with their blessing; some of them recommended us at parting to the Father of all Grace, to lead, to conduct, to preserve, and to uphold us upon the way; to keep off from us every danger of the road, and to bring us safely to the place of our destination, and to make us there useful in spreading the kingdom of Christ among the lost sheep of the house of Israel. Not without regret and painful sensations could we leave the above city, in which we had enjoyed so much comfort, and where our gracious Saviour had blessed us with so many dear friends; and enter upon a new quite untried path:—however being conscious, "*that it is a call from the Lord,*" this strengthened us in our undertaking, and raised again our fainting courage, and by faith

we were enabled to lay hold on the delightful comforting promises: "*Fear not, I will not leave thee nor forsake thee!*" "*I am with you always to the end of the world!*" Adored and magnified be the name of our Lord and Saviour Jesus Christ; he has not permitted our feeble faith to be brought to shame, but has proved himself to us to be a faithful God, who keepeth his covenant and his truth for ever! Upon my former journey to Polen, I met no Jews before I had passed Velike Lake; but this time, I found quite unexpectedly some Jewish inn-keepers as soon as we had come through Luga, who had come thither only a short time ago, which afforded me some opportunity to spread the seed of life on the road. About five versts from Luga we stopped at an inn, where four Jewish families lived, with whom I had three hours conversation about the religion of our divine Saviour. The eldest of them was a very decent judicious man, and the rest with their wives stood round us, listening to the conversation as it was going on; and if the women did not understand any sentence I uttered, especially when I spoke Hebrew, the old man translated and explained it to them. When I unfolded to them the nature of sin—the condemnation it exposed us to—and the nature of the mercy and love of God manifested in the mission of his dear and well-beloved Son into the

world, that he by his death might make an end of sin, and bring in an everlasting righteousness, which is to be bestowed upon every one that believeth on his name; and again, on the other hand, what awful damnation those will receive, who wilfully despise and reject this great salvation; they hearkened with the greatest attention, and at parting I gave him one of my new printed tracts. The old man said, Oh, that will be a fine repast for us to-morrow, which is our Sabbath! I told him I pray it might be the means of procuring for them all that eternal sabbath which remaineth for the people of God. He said his Amen thereto! One of the men was dumb, but as he understood all what we were talking, he was quite attention, and very much moved, when I told him that Christ made the deaf to hear and the dumb to sing praises to redeeming love. He looked up to heaven with a deep sigh. May the Lord bless this seed to their souls! At another place near the Duina, where several Jews had met to spend the Sabbath, I could not speak much, there being many soldiers and peasants in the house, that made too great a disturbance, but on presenting to the landlord a tract, he said, when looking at some part of it, Oh this contains good things; I and my friends will read it attentively through. I told him, he must pray God to give him an open ear, and the under-

standing heart, then the book will become a lasting blessing to his soul. In Witebsk I found the Jews still of the same spirit as when I was there before, that is, *even so obstinate and unwilling to listen to the message tendered to them.* Only my landlord, with whom I had two years ago much conversation, entered upon new discussions with me. The truth seems to find its way into his heart, and I hope he will soon overcome the fear of man, and make a public confession of the Lord Jesus Christ before the world. A pity there is no Protestant church there, to which alone he would be inclined to go! His name is Benjamin ————. One thing I must not omit to mention, which is perhaps of interest. Some rich Jewish families of this town have lately sold their houses, have turned every thing into money, and have emigrated to the holy land, and I have been told several more intend to do so in Poland. Some renowned Christian writers take this for a remarkable omen, as an advent which predicts the speedy return of Israel from their captivity, and the ushering in of "*the great sabbatical year*:" but according to my feeble opinion, there are no such blessed effects to be derived from these emigrations. There is nothing new under the sun, says the wise man, and the Jews that had the means and the inclination, have removed to the holy land for many cen-

turies ago, and some do so still. —The reasons for doing so are various, the following are the chief: 1st. They believe, according to the Talmud, that they cannot serve God aright in any other country, and therefore they wish to be in the holy land, where even the very air contributes to awaken devotion. 2dly. They believe, that every Jew who dies in the holy land, is sure of eternal life and felicity, and that in a higher degree than those enjoy who die in other countries; this is another stimulus for the bigotted Jew to wander thither. The 3d reason is, the Jews suppose, that at the coming of their expected Messiah, all the children of Israel will meet in the holy land, and that their dead will have to trundle under the earth from every part of the world where they are buried, to the holy land, in order to be raised there, this being the only country where they will rise; now as such a rolling journey under earth, will occasion a great deal of pain and trouble, the commodious Jew wishes rather to be buried in the holy land, where he without any trouble needs only to rise from the dead, as out of his bed, and go to meet his Messiah! For these reasons, the poor benighted Jews try to get money in foreign countries, that they may at last live a life of complete idleness in the holy land. Should such gross darkness and ignorance not awaken the tenderest feelings of pity and compassion in every true

Christian, to do his utmost for the emancipation of his elder brethren the Jews? There is a very extensive field in Poland to labour among them, and every appearance that such labour would not be entirely in vain, at least upon many of them.

In Orsha, I found the Jews still full of enmity. As soon as they perceived who I was, they would hardly let me enter the room at the post inn. I heartily pitied their obstinacy, and their awful blindness, but made no endeavour to speak to any of them. They collected in numbers round my carriage, and gaped at me, and their countenances bespoke nothing but mischief; however, their malignity was bridled by the Almighty hand of my Omnipotent Saviour!

At the post inn in Sklov, several Jews knew me again, and were glad to see me once more. I remained there six hours, and visited some of those who formerly received me kindly. From their words I could perceive, that my former endeavours have not been quite fruitless. They begin to see, that the Christian religion is the only and the true one, and I doubt not, they will soon make a public profession of this their persuasion, by embracing Christianity. Especially one, called ——— a man of property and good manners, of whom I entertain the best hopes, "*that he is not far from the kingdom of God!*" and should the Spirit of God

subdue and deliver him from that fear of men which still remaineth, he would become an ornament to the Christian church, and his conversion would have great influence upon the other Jews, he being much respected by them.

In Mohilew, where I remained one day, I had likewise many interesting discussions with some learned respectable Jews. They told me, they have read the books I had given them nearly two years ago with care and attention, and have found from them, that the rabbins have taught them bad notions of Christ and his religion; and that they now begin to doubt the veracity of the rabbins, and fear, that they have designedly led them astray. I endeavoured to confirm them in this their opinion, and to lead them on still farther in the knowledge and doctrines of Christianity, accompanying this sowing with my hearty prayer to the Lord of the harvest; that he of his infinite mercy would give the increase and the growth, so that much fruit might spring up from it, to the glory of his grace! My new printed Jewish tract on that text: "*And in thy seed shall all the nations of the earth be blessed;*" seemed to make some impression, and to awaken the attention of those, who had received some copiers and a pretty large number was distributed in this short time. May these silent missionaries, by the influence of the Holy

Spirit, he made subservient to bring down a blessing from Abraham's spiritual seed upon these his brethren according to the flesh! A good many Hebrew New Testaments I also distributed to such persons, of whom I could hope, that they would make good use of them. Their chief hindrance for not avowing the cause of Christ publicly, is, *that they behold no true Christianity* round about them, and therefore they know not where to join! Some confessed to me, that they could only join the Protestant church, but in Sklov there is none, and in Mohilev there is at present a pastor, who is very unconcerned about leading the Jews in the way to life. They were very sorry that I could not remain among them; and my heart was also grieved to part with those enquiring souls. May the good and faithful Shepherd himself take these sheep under his care, and lead them through the narrow gate into the sheepfold. From Mohilev farther, I made several endeavours to speak to the Jews in the post inns. however I found them very much averse to enter upon any conversation with me, about the religion of Christ.

In the small town of Nezin, where I had to wait two hours for horses, I conversed all this time with the postkeeper and some other Jews in the house. At first the former said, he did not at all believe, that God had ever spoken to the prophets, or revealed any thing

to them; but when I proved to him the contrary, from already accomplished prophecy, he had no more objections to make, and listened with silent attention to the word of the cross, which I declared to him. I offered him a Hebrew New Testament and some Tracts, which he thankfully received, promising to read them, for to see if these things really be so. May the Lord open his heart for the reception of the truth. From this place to Kremenchug, I had very little opportunity to converse with the Jews that are scattered up and down the country, or to distribute Tracts, finding no where any desire to listen to what I had to say.

In Kremenchug, I stayed nearly two days, and made several attempts to come into combination with the Jews, but it was all in vain, none of them would have any thing to do with me. I sent for a Jew, and changed some silver money with him, on which occasion I presented him a Tract, he read a little in it, and put it into his pocket, but would say no more. I requested him to ask some of his brethren to visit me, which he also promised to do, but only a single one came to me, and this one, who had a very decent appearance, seemed to be willing to receive instruction. He put several questions to me, which I endeavoured to answer agreeably to the Holy Scriptures, and the truth as it is in Christ; and made, according to all

appearance, some impression upon his heart. Having received a Tract, he went away pensive and reflecting. May he by the power of the grace of God, be forced to look upon the pierced Saviour, that he may be healed by his wounds. From Kremenchug to this place, I stopped no where, and by the assistance of God, we arrived here in safety and good health on July 15, in the afternoon. The feelings which penetrated me on entering this province, I am unable to describe! This is now to become the land of my pilgrimage. May the God of Abraham also be with me whilst I sojourn in it! May he give me some work to do, and then bless me and my undertakings abundantly! May he make me a blessing to many of the children of Abraham according to the flesh, to the praise and honour of his glorious name! With this prayer I entered this place of my present abode.

Pray have the goodness to express my hearty thanks and sense of obligation to your revered Committee, for their generous offer to print my Tract, as also to place their books in Odessa at my disposal. When your letter came to hand, my things were already packed up, and sent off with carriers for this place, and my written manuscripts were packed up with my other papers, in my book-case; as soon as I find a private opportunity for St. Petersburg, I shall send them to Dr. Paterson, and request him to forward them to you.

Respecting the books in Odessa, I did at first not know the name of the merchant in whose hands they are, Dr. Pinkerton writes me, they are lying at Messrs. Foreger and Co. But there being no prospect now for me to visit Odessa, I shall not be in any immediate want of them, there being no opportunity to distribute them here. Dr. Pinkerton informs me, that two missionaries, *Bezner* and *Sollet*, sent out by the Edinburgh Jewish Society, have arrived at Odessa. I intend to write to them, and to Messrs. Foreger and Co. requesting them to deliver the books to these Gentlemen, and authorize them to circulate them among the Jews, and to send me also a few of them, and desire the missionaries to send in an account of their circulation to your Committee, which, I hope, will meet your Committee's approbation. I should be happy, if you would favour me with the Numbers of your *Expositor*, printed since September 1819, as also with your last year's Report. You may direct these books to Dr. Paterson, Bible Society House, at St. Petersburg; this dear Friend will have the goodness to forward them to me. I trust, your Committee will shew me this favour, and that these books will be sent off *very soon*. I long for them heartily; they will be a sweet repast for me in my dreary solitude.

If my brother Solomon should still be in England, I request you to give him my

Letter from Mr. Tauchnitz.

kindest salutations and Christian love, as also from my dear partner. Please also to present my love to Dr. Steinkopff, and request him to favour me with a few of his very welcome lines. The Lord bless and preserve you, and make you daily more and more to abound in all good fruits of grace and love, wishes and prays, your affectionate Brother in the Lord,

J. C. MORITZ.

To the Foreign Secretary.



The following letter from Leipzig, contains a sufficient answer to the false statement which lately appeared in the Newspapers.

LETTER FROM MR. TAUCHNITZ.

Leipzig, Nov. 7, 1820.

Dear Friend in the Lord,

MY wish to add to the expressions of my gratitude for the Hebrew New Testaments and Tracts, transmitted to me, a short account of their distribution and reception among the Jews, has been the cause of the long delay of my answer. Yet it is not without shame I now observe, that your two letters, waiting for answer, bear the date of May 7, and September 15.

The chest announced in your first letter, reached me about the end of June, and was unpacked on an evening when some Christian friends happened to visit me. We joyfully congratulated one another upon the possession of these rich treasures; and my heart was filled with thanks to the

Committee of your Society, whose undeserved confidence towards an unknown individual can only be ascribed to your kind recommendation. But this joy was not quite unmingled with some apprehension of a desponding nature; as all our earlier attempts, to enter into a religious connexion with Jews, had been totally ineffectual, I could not help indulging in a gloomy anticipation, when I looked upon the large store before me, that the far greater part of these publications would remain untouched. But the Lord had not sent that large chest into my house in vain, and my little faith has been put to shame. As my engagements keep me very closely confined to my father's counting-house, especially during the fair, and claim the use of my time from morning to evening, I was obliged to give up the wish of myself putting the books into the hands of the Jews, and to converse with them about their contents. I therefore confined myself to the care of keeping my store in good order, and always to have some small parcels ready for distribution. Some conversations had taken place between myself and some of my acquaintances, about the objects of your Society, when Mr. Friedenberg in the beginning of June arrived here, on his way to Berlin, and calling upon some of these persons, confirmed what I had told them, and pressed it upon their minds with so great effect, that in the next meeting of our Missionary Society, your exertions became

a subject of our conversation. The professors Tittman and Lindner, and the Justice of peace Mr. Volkman, declared themselves publicly in favour of the cause; and the first of them, with whom from family connexion I am intimately acquainted, requested me to send him immediately a number of Hebrew New Testaments. Professor Lindner had already been furnished from Berlin with a considerable number of Testaments and Tracts. Yet, valuable as the accession of such characters was, the work of distribution, for which none among us had sufficient leisure, was not aided thereby. I was therefore cordially rejoiced, when two of my most intimate friends, Mr. Sander, A. M. and Mr. Engelman, Student of Divinity, offered to devote themselves, trusting in the Lord of the harvest, to the sowing of that seed. And as the latter was obliged to leave the town in the first days of the fair, during which the members of the University have vacation, I discovered distinctly the hand of the Lord, in the offer made by a young gentleman, Hobshucker, a native of Bavaria, to make the distribution of the Hebrew New Testaments and of Tracts, his only and incessant business during the fair. On September 18, when the great day of atonement is celebrated, my friends made their first attempt, to procure for the Tracts entrance among the Jews. They went with a small number of them into the Polish

synagogue; and Mr. Sander shewed to the first Jew who stood near him one of the small cards. He accepted it politely, read it attentively, and handed it silently to his neighbour, and so it proceeded farther and farther. Like an electrical stroke the introduction of that little stranger was felt in the spacious and crowded hall; all the Jews from every corner crowded about Mr. S. and in their eagerness almost tore the few Tracts he had out of his hands. Full of the glad tidings, the two Gentlemen returned to my house, and I furnished them with as large a store as they could carry with them. They now visited the former and some other synagogues, met every where with the same favourable reception, and in one of them they excited so great a sensation, that the Cantor requested them, not to disturb their devotion, which however could not prevent the eager exertions of the Jews for obtaining Tracts. As the house of my father is situated in that part of the city, where during the fair the foreign Jews reside, I could easily observe their behaviour; and it would be difficult to describe my satisfaction, when in the following days I saw almost before every house, small parties of Jews, with Tracts in their hands; or listening to one who publicly read it, or engaged in conversation about that they had heard. Messrs. S. and H. called as far as they judged convenient, upon such Jews in

their houses, as they had found best disposed, and were surprised to find many of them inclined to become Christians. —No wonder, that they were not free from erroneous conceptions, and weighty apprehensions, as to the manner of supporting themselves in the world as Christians. Mr. H. had marked the Tracts, which had passed through his hands, with the number of his house; a measure which did not fail to produce the intended effect, for he received so many applications, that the passage of the inn, in which he lived, was often filled with Jews, who wished to have those books, in which, as they expressed themselves, it was said, that they must be baptized. Notes were even received from respectable Jewish merchants in town, to ask for the communication of our pious Tracts for their *further conviction*. By this time we had said nothing to them of the New Testament; but having perceived among them a real thirst after instruction, we directed their attention toward that sacred book. In a very few days I could have *gratuitously* distributed my whole store; but remembering your caution, I did it only in some extraordinary cases, and generally asked for payment. Many, especially *young* Jews, have been found reading it with rapture, and loudly expressing their assent. Though hitherto nothing can be said of the real fruit of the seed, which has been sown here, it must

give true satisfaction to the Society, that so large and interesting a field, as Leipzig presents during the fair, can be cultivated with so much hope of success. For the conflux of Jews on these occasions is very great; and from the notices I have collected, I can now affirm, that in all directions from the maritime towns of Holland into Russia and Turkey, these Tracts and New Testaments belong to the articles, which the Jews, on their present return from the fair, have brought home to their families. If this field be further cultivated with patience and under prayer, it can produce excellent fruit, if not here, yet in other places. But if our work here shall be attended with success, I think the presence of an agent of your Society during the fair, not only useful, but absolutely necessary; because in those busy periods, only a man who can devote his whole time to that object, will be able to enter with the Jews into long conversations, which they so much like. I therefore was much rejoiced to learn, that your Committee have felt that want, before it could be mentioned by me, and has resolved upon sending Mr. Smith hither.— Though Mr. Barker in a letter of October 3, has confirmed the information given by you under Sept. 15, and though I have received the two chests advertised by Mr. B. Mr. Smith is not yet arrived: which surprises me so much the more, as Mr. Friedenberg many weeks

ago announced his departure as very near at hand. As he, except during the fairs, would have very little to do here, he may now delay his coming until a week before Christmas; but then I earnestly request your Committee to send him or another of your agents, with distinct orders to be here on the new year's fair, which begins in the last week of the old year.

The Reformed Jews, as they are called, who wish to introduce divine service in the German instead of the Hebrew language, have during the last fair for the first time extended their influence unto Leipzig: and the Professor and Canon Tittman, who then was Rector of the University, had with great liberality, granted them the hall where the lectures in Divinity are given, as the place of their meetings. They were numerous attended, not only by Jews of all sects and nations, but also by Christians; and indeed the eloquence of the speakers from Altona deserved admiration. However divine revelation is not so much as mentioned in their sermons; and it is clear, that this novelty leads to nothing but pure deism: wherefore, in point of Christianity, little is to be hoped from these philosophers, as they call themselves, and one could almost wish to make them Jews again, before they can be made Christians.

Among the Tracts, which with few exceptions have been all disposed of, No. 29 excited the strongest interest among the Jews. Of the 110

Testaments, only thirty-seven remain; all the others are sold, for the sum of sixteen dollars thirteen gros, or given to friends here for distribution, especially to Professor Tittman, or sent to other places, as Halle, Herrnhut, Furth, Gera, Ebersdorf. Twenty copies with several Tracts were, upon Mr. Friedenberg's request, remitted to Dr. Ruppertsburg in Cassel. If you wish to have the small sum just mentioned, remitted, be pleased then to inform me in what way it may be done; or should you perhaps prefer it, be remitted to Messrs. Vander Smissen?

I was sorry not to find among the Tracts, the German Reports of your Society in folio, of which we had received some from Berlin. As they were much asked for, I caused 2000 copies of it to be struck off in my father's office, to supply the want. Though after the receipt of the chest, No. 69, I have been provided again with a pretty large store, a greater number of Tracts is still desirable for the New Year's fair.

When you communicate these accounts to your Committee, I beg you to return my cordial thanks for the confidence placed in me, whereby I feel truly honoured, and to assure them of my readiness to contribute to this work of faith and love, as far as the Lord will enable me.

I am, Yours, &c.

C. C. TAUCHNITZ.

To the Foreign Secretary.

EXTRACT OF A LETTER FROM
MR. STARK,

Secretary of the Silesian Bible Society,
to the Foreign Secretary of the British
and Foreign Bible Society.

Breslau, August 16, 1820.

THERE is a great stir among the Jews here. A Jewish schoolmaster here, though not yet baptized himself, is training up his pupils in the Christian religion, and several of his scholars have been baptized. Eight days ago a whole family of six persons were baptized. The name of the father is Lewald. Many Jews frequent the sermons of Professor Scheibel, who is a true Apostle, and fully master of the Hebrew language. A Rabbi, of the name of —, who has heard the lectures of Professor Schei-

bel, quotes on Sabbath days the New Testament, greatly to the annoyance of the bigotted part of the Jews. But the younger people take it to heart, and are very eager to get the New Testament, and Professor Scheibel has disposed of his whole stock. He wishes much for a fresh supply.

A certain Mr. Julius Edward, a baptized Jew, who has studied divinity, preaches here at the church St. Barbara, with great blessedness. Many Jews go to hear him, and the young among them would wish to be baptized to day rather than to morrow. But the fear of being disinherited by their parents keeps them back; and they are only waiting the decease of their parents.

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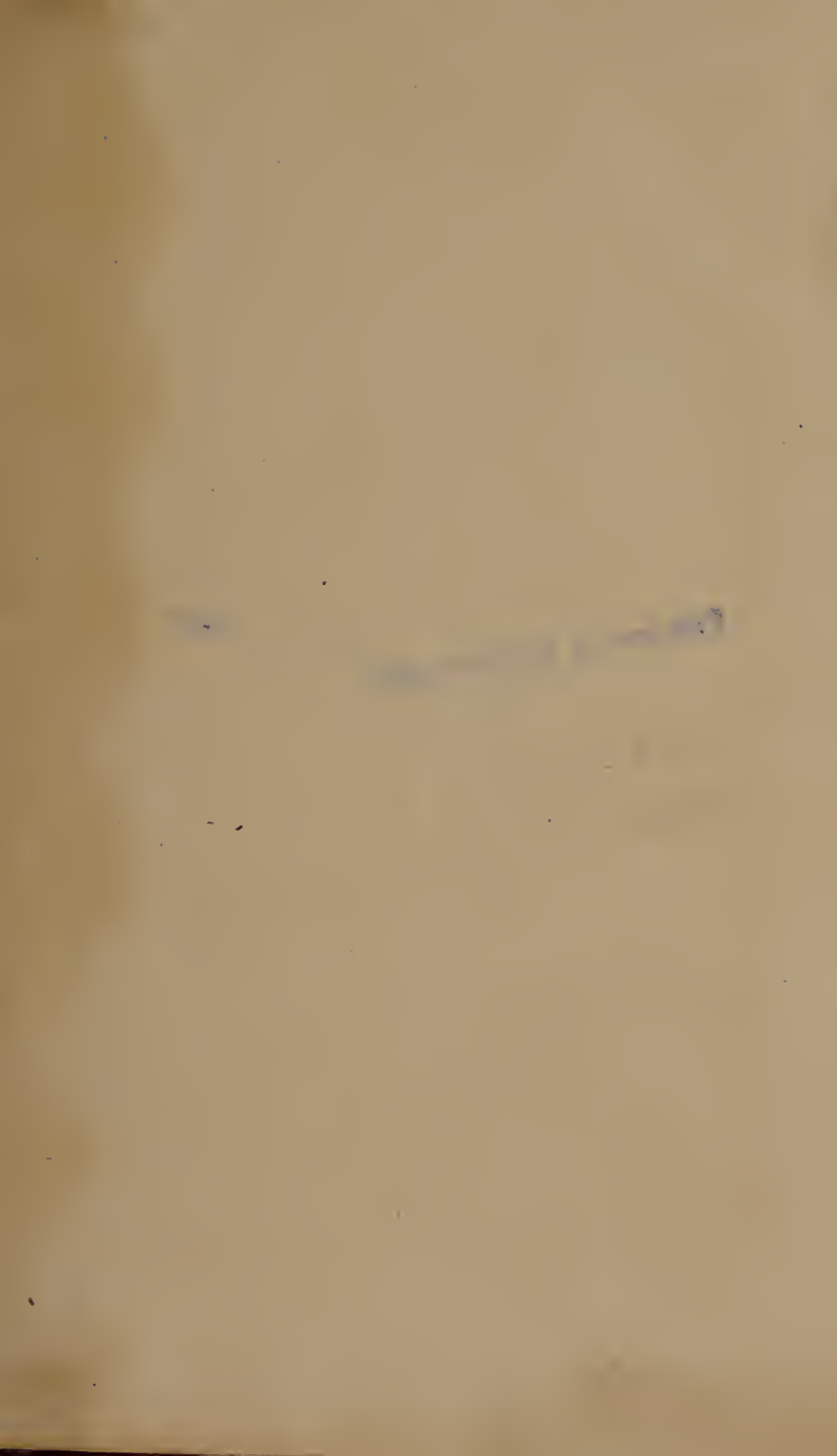
Capps, Mr. Chapel Street, Grosvenor Square.....	1	1	0
Cunninghame, William, Esq. Lainshaw, N. B.	42	0	0
Roper, R. D. Esq. Lincoln's Inn	1	1	0
Bedford Ladies' Society, by Mr. C. Dumelow	13	0	0
Blackburn do. by Mr. John Eccles	1	0	0
Blackheath and Greenwich do. <i>Quarterly Collection</i>	2	8	8
Birmingham do. by Mr. John Deakin, by Rev. E. Burn	2	2	0
Do. do. by Miss M.L. Pratt	2	0	0
Cambridge do. by Mr. James A. Stewart.....	37	15	0
Edinburgh Female do. by Mrs. Mack	30	0	0
Huddersfield Ladies' do. by Mrs. Coates.....	15	13	8
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Manchester do. by S. Moxon, Esq. <i>Old account</i>	17	15	3
Do. do. do. <i>New account</i>	61	6	5
Reading do. by Mrs. French.....	2	2	0
Sherborne Lodge, by Dowager Lady Sherborne .	3	5	6
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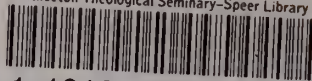
Manchester Society, by S. Moxon, Esq.	20	13	4
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